

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 5784

Saturday, May 16, 1953

Price Threepence

HENRY DUBB

THREE OF THE most influential Englishmen of this generation are Lord Keynes, R. H. Tawney and E. M. Forster. They are important because they have touched the fibre of ethical life and made it tauten and quicken at the touch. Yet none of them in the usual sense is, or was, an ethical teacher and all of them would hate the name to be applied to them. The mystery of course about each of them lies in the question, what have they done? Keynes a great deal in theoretical and applied economics, but very little in direct ethical teaching. The other two have written important books which have hit a certain public, but there is very little in them of ethical teaching, in the usual sense. About all three perhaps is the sense of mystery, of strength held in reserve, of much hidden behind their words that judges personal conduct. All three give the sense, without intention or desire, of being judges of society, and society, without being quite aware of what it is doing, listens.

Teacher and Poet

These strange qualities are evident in Mr. Tawney's book, *The Attack* (Allen and Unwin, 16s.). The first vivid essay, which gives the title to the book, is a description of an infantry attack, in which Mr. Tawney took part, on the Western front during the first world war. It is pitiless and factual in its description. It does not distort, it describes man's invincible greatness as well as his desperate evil. It does not attempt to bludgeon by the description of evil; it judges and offers a standard of judgment by its statement of the truth, and the truth includes greatness as well as evil. One has only to compare this description of war, as endured by real men, with Sean O'Casey's description in the *Silver Tassie* to know the difference between the real thing and the thing as imagined by the poet. The real thing in the hands of an ethical master who has endured it is infinitely more terrible than all the self-pitying horror conjured up by the poet.

The last essay is on Christianity and the Social order. It is in effect the first essay written again after a lifetime of experience and study. It is an indefinable standard of judgment held over against the ways of men. It is crushing in its pitiless factual statement.

The Common Man —

And yet? Mr. Tawney loves a symbolic common man known between the wars as Henry Dubb. He was the victim of the policies of men carried out in contempt of him in which he was the "cannon fodder of esoteric

strategies" conducted beyond his "unsophisticated wits". Henry Dubb was the victim. Probably he still is. But that does not in any sense make him more righteous than those who use him. There is not the slightest reason to suppose that Henry Dubb is anything but his rulers writ large. When Henry can impose, and can care enough to impose, upon his rulers policies more righteous than any pursued up to the present, when he has the inner strength and righteousness to do so, then indeed he can become a symbol of a new world. But Henry? Dear, blind Henry is shouting his head off at his collective sport, and feeling that life is worth living because he is doing so. He is sharpening up his pencil for the football pools in this country and the state lotteries in others. Henry is busy enjoying life, or making a good effort to do so, and wondering occasionally why it all seems to miss him. Why, after all, should Henry's wits be "unsophisticated," and why should he allow himself to be pushed around — and be delighted when he is being pushed — by the so-called great ones of the earth?

— and the Caesars

There is more in Christianity than Henry Dubb finds in the social order. Christianity, it may be remembered, started with a carpenter, who was impressed by other matters than the Caesars of this world, and was not quite pushed around by them in the sense meant by Mr. Tawney. It is perhaps the release to be given by this particular kind of miracle that is needed to enable men to get control of their lives. If most people seem to be pushed around by events outside their own lives it is because most people abnegate their right to look the world in the face and do something about it.

Henry Dubb, on the whole expects the major matters of this life to be settled without too much reflection by him. He asks for and receives the kind of intellectual pabulum that is given to him, and he seeks the cheapest form of emotional satisfaction in the cheapest way. Rarely is he persuaded to listen to truth unless it is garbled or put in an emotional setting that persuades him to listen with the least effort on his part.

The matter goes deeper. Religion is often engaged in giving "the public what they want" in the debased meaning of those words. The self-same carpenter was not engaged in that. At the end the crowd were jeering and the one or two who were listening were a "far way off." Henry Dubb cannot be excused from being what he is.

WHAT DID ATHANASIUS DO?

By H. L. Short

THERE are two popular ideas about Athanasius: the popular orthodox idea that he saved from the attacks of the heretic Arius the essential Christian truth about the Trinity and the Deity of Christ, which had existed from the beginning but had not been made explicit until then; and the popular anti-orthodox idea that he perverted Christianity from the honest commonsense of Arius and smothered it by unnecessary metaphysical subtleties. Both ideas are wrong; but it is only the recent parallel movement of existentialism, especially in the form of neo-orthodoxy, which has shown clearly what exactly Athanasius did.

It was Arius who was in intention the metaphysician, and Athanasius in intention the plain man. Arius was a "liberal," in the derogatory sense of the word, as used by our modern neo-orthodox; that is, he accepted the usual philosophy of his day, a "natural theology" (another derogatory term) which explained God in philosophical language, and gave to Christ an understandable position within a general scheme of reaction; naturally it was a subordinate position, however exalted, for that which is within must be less than that which comprehends all. So, for Arius, Christ was not the equal of the Eternal God, but the first and noblest of all created things, created even before time itself. Arius was following the best metaphysical tradition of his day, a neo-Platonism taught inside Christianity by Clement of Alexandria and Origen, and outside Christianity, by Plotinus and Porphyry. Arius himself was not an original philosopher, but a successful popular preacher. He did not fight for pioneering truth against a hostile world, but merely proclaimed what most people in the Eastern Empire accepted as the proper philosophic basis of Christianity, or indeed of any religion.

But all philosophy is historically conditioned; that is, a particular system of philosophy arises at a particular date, to meet a particular set of human conditions, and within a few generations, as the philosophic system itself ages and conditions change, it dies. While Arius was preaching, Alexandrian neo-Platonism was coming to an end. For the time being that particular brand of mystical nationalism had served its turn. The world was changing; civil wars, economic and administrative paralysis, barbarian pressure was destroying the confident basis on which this philosophy was based, though imperial power and the concentration of wealth in the East kept it alive in the Eastern Empire for a few generations more, in a steadily ossifying form.

Athanasius was a young man who felt the impact of this changing world. He realized that the accepted philosophy no longer worked. He felt the need of a more absolute source of truth, independent of natural theology. He turned to the assertions of faith, or "revelation." Such assertions, if really unqualified by human reason, as they claim to be, must be extreme; there can be no half measures or concessions to rationality. They are, as the existentialists say, "given," and it is sufficient to assert them; indeed it is their nature to be indigestible, and men believe them, as Tertullian said, just because they are impossible (i.e. irrational). So Athanasius rejected the neo-Platonic scheme and asserted that Christ was equal with God the Father, sharing the same nature; not because he could justify this metaphysically (the accepted metaphysics of the day were dying anyway), but because faith and worship could triumphantly use such an assertion, and that was what mattered most.

Athanasius was an existentialist; that is, for him the affirmations of being took the place of a system of knowing—which is what the neo-orthodox are doing to-day. And just as our modern neo-orthodox take a leap back to Kierkegaard and Calvin, and dismiss all the thinkers between as ignorant

of grace, so Athanasius made a break with all recent thought and leapt back to Ignatius of Antioch and Paul.

All educated and official persons in the Church were against him at first; it was "Athanasius against the world." But his anti-rationalism made an appeal to the ignorant and fanatical desert monks, and to the ecclesiastical, legal-minded and non-philosophical West. So by breaking with the past he laid the foundation for a new stage in the development of Christianity. Arius in comparison is a figure of minor importance.

But of course, as soon as Christians began to think about these assertions of faith which were independent of human reason, they had to make use of human reason to expound their implications; just as Barth and Brunner to-day, after denouncing natural theology, are compelled to continue the discussion in ordinary philosophical and ethical terms. In the working out of his theology, Athanasius himself was a neo-Platonist, and so was Augustine, the great theologian of the West. The leading Christian thinkers of the Middle Ages were mostly rationalists, dependent on Aristotle; that is one reason why the Reformation, with its slogan of "by faith alone," is to be interpreted, from one point of view, as a new outburst of existentialism against an accepted philosophy which was in decay. Yet, following the inevitable pattern, when Calvin worked out his faith, he proved to be an old-fashioned rationalist; this sometimes worries the modern neo-orthodox who expound him.

Since the Reformation there has been no real recurrence of existentialism until to-day; Methodism and similar evangelical movements were a flash in the pan. Consequently men have had no key to the real understanding of Athanasius. They have been led astray by the idea that there has been from the beginning one main stream of Christian truth, with the various heresies as unfruitful side-branches. The fact is that there have been on occasions acute inner tensions at the very heart of the Christian body, and progress has been resumed only after a convulsion. It is probably significant that such convulsions of thought have taken place at the same time as important economic and political revolutions. However, after the convulsion Christian thought must soon return to some sort of natural theology, or rational discourse.

The present crisis in Christianity is largely hidden from English liberals, partly because of their easy-going traditionalism, which assumes that European thinkers make a lot of fuss about nothing and that commonsense will triumph in the end, and partly because they are more sensitive to the strong influences from America, where the emphasis is on practicality and human values, and the problems of thought are of less consequence. But since the British orthodox churches have been strengthened, however temporarily, by European neo-orthodoxy, there is a great need for a "neo-liberalism" if we are to hold our own. We can no longer rely simply on the old faith in reason and progress. I suspect that the new liberalism will emphasize, first, a strong existential element (for philosophic thought is no substitute for religious act), combined with, secondly, a working-out of the liberal techniques, not for individual freedom only, but for communal action and welfare. We must learn from both Europe and America. Athanasius never has the last word; the dialogue between orthodoxy and liberalism goes on.

New Ministries

The Rev. Keith Treacher has accepted an invitation to the ministry of the Highgate and Golders Green congregations in London. His new ministry begins in September. Mr. Eric Kay has accepted an invitation to the ministry of the Ringwood congregation, Hants. He begins in June.

Coronation Service

We are informed that the demand for this has been so great that second printing of 5,000 copies has been necessary. This second printing is now practically sold out and so, congregations which have not yet ordered their copies should do so at once and so avoid disappointment.

One church intends to place a prominent notice outside and confidently expects greatly increased congregations. We commend this optimism and also the sound sense of the "prominent notice."

THE SIGNATURE OF PAIN

A New Book by Grace Stuart

Reviewed by Muriel Hilton

IT has always been a humbling experience to read the autobiographies of those who have achieved much, though burdened by severe and unending handicaps. In *Private World of Pain*, by Grace Stuart (Geo. Allen and Unwin, 10s. 6d.) we enter that tormenting world of those who have to grapple day by day, year in and year out, with continual pain, and we glimpse something of the endurance, patience, courage and the efforts of adjustment to the difficulties of living.

This is an intensely personal communication, and to those of us who have met the author or appreciate her writings it is indeed a privilege to know her more intimately through these pages. She was attacked by rheumatoid arthritis mid-way through a brilliant university career and was confronted by the awful knowledge that this is a persistent disease of which very little is known and which yields little to treatment. The first chapter of the book is entitled "The Eve of Cortisone" and it is while awaiting the arrival of this drug from America that Mrs. Stuart looks back and recounts the important episodes and decisions of her life, her struggle to live as normally as possible though dragged daily into the darkening shadows of physical abnormality; the perpetual psychological adjustments necessary to all those who are plunged into such depths of adversity. And is it not this that those who know little about sickness tend to overlook? The mental suffering that accompanies bodily affliction? The physically afflicted and disabled have the double burden to bear, and how often their burden is made more wearisome by the attitude of others.

Mrs. Stuart says that there are two races of men. Those who make disability more disabling and those in whose presence one may even, mercifully forget. She pays a glowing tribute to these latter in whom are included not only personal friends, but acquaintances and passers-by who somehow succour and relieve by their imaginative understanding. In a chapter "Marriage" Mrs. Stuart gives us some idea of the love, help and rich companionship she has received from her husband and the particular adjustments and perplexities of their day-to-day living together.

The problem of pain and suffering is one that absorbs and baffles us all, especially the theologians. And how easy it is to talk glibly about human suffering, especially about other's suffering! It may be said, and I think rightly, that a certain amount of suffering can teach one a great deal, can enlarge the sympathies, sharpen the perceptions and help to make for sound valuations, but only a certain amount. It is when it is prolonged and even endless that it can play havoc with the human spirit. Mrs. Stuart quotes the late "Dick" Shepherd who wrote to his friend Laurence Housman, "I don't love suffering... and I dislike all that talk about how lovely it is to suffer. I think it is a rotten process which has nothing whatever to do with God, at least if God causes suffering and delights in it I don't delight in believing in Him..." On this Housman commented, "Dick's statement about suffering is in flat contradiction to what he said to me a few years before (when he had not suffered so much), 'I like pain,' he said, 'it brings me nearer to my Master.'" But as Mrs. Stuart says, "Only you see a little pain! We who have known much pain think poorly of its virtues. And there is no other disease that can go on so painfully as this, and for so many years! At first there are respites, but as time passes there are only the resting hours and perhaps with luck, the nights. Then later still, little respite at all, except in the shortening, more and more hardly come by, periods of sleep. Just pain all the time!"

One marvels how Grace Stuart, living in perpetual pain, has accomplished so much. For a time, after the first attacks of this disease, physical activity was suspended, but gradually by her efforts of adjustment, her developing techniques in living, her deepening wisdom and the sympathetic help of others, she returned to her studies at Oxford, to writing and lecturing and to the shared life of being a minister's wife. Mrs. Stuart writes with an admirable honesty, repudiating the well-worn clichés about human suffering, and she faces

courageously all the dangers of importance and exploitation of the invalid. And she knows intimately the wounds caused by the insensitive, both in word and in action, the personal struggle with inferiority and guilt that being afflicted engenders. She knows the labyrinthine ways of pain, and the "importance of the other" in helping to achieve balance, serenity and poise of mind.

One realizes how valiantly and how often she has had to hoist her "gay flag of courage and pretence," and how often beneath the façade of appearance she must have endured abysmal glooms of utter despair.

Her descriptions of her response to the arrival of the new drug and its effect makes moving reading, and the appendix by John Malins, to whom the book is dedicated, is of special significance to those who suffer from this terrible scourge.

It is a brave book, realistic and full of a rich wisdom. Although we deplore human suffering and do what we can to alleviate it, it is nevertheless true that imperishable riches have often been gathered in agony of mind and body, and as I read I could not but help recall certain lines by Alan Porter:

"If there is understanding, there she walked,
A holy guest. If gentleness and truth,
She gave her blessing. Every countenance
That warms and lights the heart of the beholder,
Shews, clear and true, the signature of pain."

COMMENT

The Deprived Child

ONE of the most notable things I heard at the General Assembly meetings was the plea made by the Rev. Barbara Thomas that members of our churches should wherever possible strive to put themselves in the place of parents to children whose parents can and do give them everything except that affection and emotional satisfaction that means so much to a developing child. During the last day or two my mind has been considerably exercised by this subject, as I have been reading the abridgement of the Report on Maternal Care and Mental Health, made by Dr. John Bowlby under the auspices of the World Health Organization. Whilst not minimizing the harm caused by physical neglect or ill-usage, the Report emphasizes that aspect of the matter to which Miss Thomas called attention; that a child can, in the long run, suffer just as severely from a deprivation of affection and the sense of security it brings, as from physical harm.

A report from the Pestalozzi village at Trogen, Switzerland, puts the matter this way: "No doubt remains that a long period without individual attention and personal relationships leads to mental atrophy; it slows down or arrests the development of the emotional life. . . . We have observed that acute psychical traumata (damaging experiences), however serious, do not result in such deep injury as chronic deficiencies and prolonged spiritual solitude." The preoccupation of even experienced social workers with physical health and appearances sometimes results, we are told, in expensive social action being taken to convert a physically neglected but psychologically well-provided child into a physically well-provided but emotionally starved one. When we have thought on the duties of the Sermon on the Mount we have been inclined, perhaps, to think of them mainly from a physical point of view. In the Welfare State, however, these seem largely to be taken over by the State; and the Christian is left the equally important but infinitely more difficult duties that lie within the field of human personality.

Unitarianism in the Dominions

AT the General Assembly last month some speakers seemed inclined to take a pessimistic view of the position of our denomination—not without reason. With only 24,000 members in all our churches, we certainly cannot claim to have profited as a denomination from the visible decline of orthodoxy. It may be true in a certain sense that Unitarianism is the largest sect in Christendom, but it would be more encouraging to ourselves if the numerous members of the

Unitarian "church invisible" displayed some consciousness of their kinship.

In the Dominions, where church-going does not seem to have declined to the extent visible everywhere in Britain, the figures for our own body give even less ground for satisfaction. The population of Canada, Australia and New Zealand, taken together is just about half that of the United Kingdom, so that if there were in those countries a proportion of Unitarians comparable to that in Britain, there would be in all about 12,000. Instead of that, we find that in New Zealand the number has declined from 1,200 of some years ago to about 400; in Canada there are about 3,500; in Australia there are not sufficient Unitarians to make it worth while for the Official Year Book to give the figures. I do not know the figures for South Africa, but as the Year Book gives the exact figures for all denominations among white people that have over 1,000 adherents, the fact that Unitarians do not appear in the list tells its own tale.

When one considers the amount of devoted work that has often been put into these overseas causes and the liberal financial support given by the British movement, it is all very disappointing. Certainly numbers are no guarantee of truth, but we are, most of us, so made constitutionally that they are an encouragement and a comfort. In the meantime all we can do is to keep on trying, mending where necessary the weaknesses in our armour.

De-Dramatization of Christianity

ON the Continent a great deal of attention has been given to what is called the de-mythologizing of Christianity, that is, to the movement towards the expression of the truth of the Christian faith in other terms than those of such myths as the Virgin Birth, the Resurrection, and the like. Some weeks ago I referred to Dr. R. Bultmann's broadcast on the subject. Recent Continental thinkers, however, believe that however important such a process may be, it is equally important to insist on the de-dramatization of Christianity. At Christmas, Good Friday and Easter, millions upon millions of Christians listen, by wireless, television, drama, and preaching, to a dramatic transaction, possessing all the marks of the real drama—the prologue, the development of the plot, the exciting, obstructing episodes, the background, and the catastrophe, followed by the happy ending. A visitor to the *Passion Play* at Oberammergau tends to find that the real significance of the proceedings is readily lost in the drama, even though it is experienced and "enjoyed" with the deepest emotion. Such an experience is not essentially different from that of the old Greeks at the representations of their great tragedies. They were visibly moved by the dramatic appeal, but their essential personalities were very superficially affected. So, too, with the development of religious drama, and dramatic recitals by wireless and television, there is to-day a great risk that the dramatic presentation of the Gospel stories will take the place of the infinitely more important necessity to follow the good life.

SUPER-NORMAL HEALING

A Report

ON Saturday, May 2, a demonstration of super-normal healing was given in the Free Trade Hall, Manchester, by a well known healer, Mr. Harry Edwards. Invited to watch what took place were twelve members of the Unitarian College, including students and tutors.

Before commencing the actual demonstration, Mr. Edwards explained to an audience of about 2,500 that the purpose of his mission was not simply to relieve the pain and suffering of those who were sick. He pointed out that most of those he would treat would be considered by the medical profession as incurables. Therefore, if they were cured, or even relieved, the power which accomplished this could not be of man's making. It must come, he said, from higher intelligences than man: from entities, in fact, who had survived the transition people call death, and who now exist in the sphere

of life commonly described as the *hereafter*. But, he continued, unless men and women were themselves spiritual beings here and now they could neither receive nor benefit from this power from the spiritual world. Therefore human beings are spiritual beings, he maintained, and his purpose, besides relieving suffering, was to emphasize this reality, and to offer evidence for the survival of the individual after death.

★

After this brief explanation, Mr. Edwards chose at random from men, women and children who were suffering from a variety of observable diseases such as osteo-arthritis, disseminated-sclerosis, infantile-paralysis, goitre, and blindness. Each patient was brought on to the platform and Mr. Edwards explained the circumstances, duration and severity of the disease before or while the healing was taking place.

Some of those who came forward were checked, and their condition diagnosed before and after the healing by a physiotherapist and members of the St. John's Ambulance. In each case these medical men testified to the transformation for the better in the patient's condition, and it was clear to all that improvement had certainly taken place if not a cure had been achieved.

Among other things those present saw necks, spines, arms, legs and hips which had been solid or paralysed from birth in some cases given freedom of natural movement. When two goitres had been visibly reduced if not completely dissolved, Mr. Edwards remarked that this was a manifestation of the power of the Spirit to disperse matter.

★

In all some thirty cases were treated on the platform with varying degrees of success while in all parts of the hall many more waited for attention which Mr. Edwards gave after the actual demonstration. His purpose was, he said, to demonstrate with as many diverse types of disease as possible, which naturally limited him in the number of cases of any one disease he could treat on the platform, in spite of the assistance rendered by his co-healers, Mr. and Mrs. Burton.

Turning from the actual demonstration to the discussion of it by students and staff, certain general points of agreement were reached, and criticism offered.

Throughout there was no sign of hysteria. Other than an occasional round of spontaneous applause, the meeting behaved quietly and orderly considering its size. Some of those treated betrayed slight emotion upon finding themselves relieved of pain or disability. But it was agreed there was no sign of general or excessive emotion, either in the audience, the patients, or the healer himself, who from the beginning displayed a calm exterior and conducted the healing in a calculated and deliberate manner.

★

The possibility of whether the power demonstrated by Mr. Edwards could be described as *faith healing* was also discussed. It was thought that what had been witnessed did not warrant such classification because faith healing demands the conscious knowledge, acceptance of and faith in what is taking place. One could hardly expect this of an infant of 18 months, yet Mr. Edwards dealt successfully with one such infant suffering from a paralysed spine and left arm.

Another point commented upon was that no expression of pain escaped those who were treated, in spite of the fact that Mr. Edwards often exerted his strength, as for instance in the loosening of a locked spine and stiffened joints due to years of arthritis or paralysis. It was obvious under normal conditions such pressure would have caused agony and serious damage to the locked parts.

Although there can be little chance of obtaining evidence of the permanency of the cures achieved, it was agreed that without doubt there had been a manifestation of some super-normal healing power, whatever the origin and explanation of it may be. Doubt was expressed, however, regarding whether this manifestation had any connection with such long offered proof of survival after death, as Mr. Edwards maintained. An open mind was left on the matter.

In conclusion, references were made to the numerous occurrences of this phenomena in all parts of the country and to the attitude of many Unitarians towards it. Certain members of the group thought this was due to conservatism, a disinterestedness in the whole matter, and a fear of being reckoned among the *eccentrics*. For similar reasons members of the medical profession adopt the same attitude.

This was thought to be somewhat deplorable, on the part of Unitarians at least, since it is in direct antithesis to the spirit of free enquiry and investigation of all matters concerning belief and practice, which characterises the Unitarian Movement.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Presse of Souls

SIR,—I do not think that Commentator has got the point of Dr. Agnew's sermon. It was not till one thought of it afterwards that one realized how much had been packed into such a short space of time. It was a penetrating analysis of the ways of our Movement, and if the speaker apologized for his criticism of our devotional services on the grounds he came from Ulster, it was a rapier thrust when he held up the Order of Service and pointed out, that despite the instruction thereon, we did not kneel.

There were "no turns of Irish wit" when he came to warn us of the psychological dangers inherent in belonging to a small Denomination, and paid the magnificent tribute that he did to his fellow ministers, and his concluding words, "Wherever there are twenty people in a congregation who wish to see it grow, it will grow," should be written up in every Chapel in the country.

The printed word cannot, unfortunately, convey the speaker's power, and what he said was the more impressive in so far as we know, that he knew something whereof he spoke; how to hold "a great presse of souls" and bring about the putting of chairs in the aisles not only in Belfast but even in London.—Yours,
London, N.11. Wm. Baxter.

A Problem Hymn

SIR,—Rev. H. Lismer Short's article this week raises an interesting question. The hymn "While Thine I seek, protecting Power" was familiar to me in earlier years; I could still repeat it by heart. My father's "record" copy of the *Essex Hall Hymnal Revised* shows the hymn used here 25 times between 1902 and 1920. I cannot recall singing it in more recent times. Appearing as it does also in the *New Hymnal*, it no doubt passed into *Hymns of Worship* (I do not remember its discussion in the editorial committee) as one of those common to the two basic forerunners of that book. H. Bonar's "Thy way, not mine, O Lord" has survived too, with similar import. Helen Williams's hymn is indeed a striking example of Unitarian "providentialism." I have heard one of our leading ministers apply somewhat similar criticism to Samuel Longfellow's "Sing forth His high eternal name." Do we no longer care to say "His providence our life surrounds?"—Yours,
Woodsword.

Immortality

Dorothy Tarrant.

SIR,—I have read through, several times, the letter by our old friend Dr. Mellone in regard to this immortality business and can appreciate his noble sentiments in regard thereto and what he hopes may be in store for us all in the great beyond. The thing, however, that puzzles me is why none of our old colleagues, who have passed on, have never been able, in some way, to penetrate the iron curtain and give us an inkling as to the certainty thereof. The Huxley quotation on being dogmatic—How can anyone afford to be dogmatic on an uncertainty, or as Dr. Mellone suggests, Huxley may have been thinking about? Thomson voices the thing that matters most. I think Dryden shows where the trouble lies:

By education must have been misled;
So they believe, because they were so bred.
The priest continues what the nurse began,
And thus the child imposes on the man.

—Yours,
Hford.

A. Cambrooke.

Young at Eighty

SIR,—I note that Mr. Papps says I "edit a news-sheet for young people." Though I have no doubt the members of the

National Unitarian Fellowship who are in their eighties (or even nineties!) will have taken this statement as a compliment to their youthful spirit, it is incorrect as regards their years! We are naturally pleased when young people join us, but we certainly do not cater exclusively for them.

One more small point: my first name is not Dorothy!—Yours,
Grantham, Lincs. E. Madeline Edwards.

[We are sorry that the name "Dorothy" was inadvertently attached to Miss Edwards's name in our advertisement.—EDITOR.]

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7554 Editorial: EUS. 2912

THE TEACHER AND THE PUPIL SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING

The Annual Meeting of the Sunday School Association was held at University Hall, London, on Tuesday, April 21, 1953, the President (Mrs. G. Burnett) in the chair. Following questions, led by the Rev. A. J. Long, the Treasurer (Mr. J. S. S. Cooper) paid tribute to the late Rev. Bertram Lister, Secretary of the Association from 1927 to 1948, and the meeting stood in silence remembering with true gratitude Bertram Lister and his work.

The Annual Report and the Statement of Accounts, presented by the Acting Secretary (Rev. Wilfrid Waddington) and the Treasurer (Mr. Cooper), were adopted on the proposal of the Rev. John Kielty, seconded by Mr. H. B. Moore.

Appreciative reference was made to the five years' excellent service given to the Association by its former Secretary, Rev. H. H. Cheetham. The meeting heard with interest of his forthcoming settlement as minister at Newport, Rhode Island, U.S.A., and resolved to send him a very cordial greeting.

Dr. Dorothy Tarrant proposed, and the Rev. Eric Wild seconded, the election of the following Officers and Committee: President, Rev. F. Kenworthy; President-Elect, Mr. J. Wilson; Retiring President, Mrs. G. Burnett; Hon. Treasurer, Mr. J. S. S. Cooper; Hon. Auditors, Messrs. O. Furnival-Jones and P. M. Gimson; Committee, Mrs. M. C. Cottier, Mr. F. Johnson, Revs. J. Gill, I. Hodgson, W. M. Long, J. H. Smith.

Although not put into a resolution the Association's deep indebtedness to the Rev. Wilfrid Waddington for the generosity and zeal with which he had added the secretarial care of the Association, pending the appointment of Mr. Cheetham's successor, to his many tasks was clearly and cordially recognized.

★

Delivering his Presidential Address, the Rev. Fred Kenworthy challenged the notion that the Sunday School is an anachronism in the modern world. Sunday Schools all over the country have taken on a new and genuine renewal of life, arising from a real and sincere concern which many people feel about our moral standards, and the moral environment in which young people must grow up. Satisfaction of the repeated demands for more facilities for technical education is essential if we are to maintain our economy, but to concentrate wholly upon it is to create incomplete human personalities and leads to a neglect of man's moral and spiritual faculties. That danger confronts our society to-day.

For the development of a full personality religion, and, of course, the kind of religion for which we stand, is necessary. That is the reason for which our church exists, and an essential part of their work is religious education, both for young people and for adults. In its essence religion is a personal thing, but that does not mean that we should let young people grow up without some knowledge of the religious heritage which has helped to shape and to mould human life, and without which human life is incomplete. The neglect of these things in recent years was having disquieting results, reflected in the rise of juvenile delinquency.

Our emphasis upon freedom gave the older generation of Unitarians an exaggerated fear of indoctrination, which had

unfortunate results, for the children were left in a spiritual vacuum and were often denied the help that young people need. The aim of religious education is to quicken the moral and spiritual faculties that are a true part of human nature, to rouse young minds to the divine possibilities of their being, and to make them conscious of the spirit of God living and moving in the world and in the life of humanity. If we have convictions about these matters, it would be a dereliction of duty not to foster them in our young people.

Mr. Kenworthy spoke of our resources: they are very much better than they were: the Religious Education and Youth Department is fully conscious that one of its tasks is to spread among teaching staffs a knowledge of up-to-date methods. The personal relationship between the teacher and the pupil is the vital thing. A hundred and fifty years ago John Pounds achieved miracles of teaching in his cobbler's shop with the most rudimentary methods and equipment. Nevertheless, a good teacher will be a very much better teacher with modern and efficient methods. These will never replace the personality of the teacher, but teaching in our age demands the methods appropriate to it. Before us is a wide field of service and opportunity. We must help to grow a new generation of men and women, convinced of the value of the religious heritage into which they have entered, rooted and grounded in the spirit and principles of our Free Religious Faith.

The Rev. Walter M. Long, of the Bell St. Mission, who has been a member of the St. Marylebone Borough Council for the past 22 years, headed the poll in the Bell St. Ward at the elections on May 7.

Temperance Association

The Annual Meeting of the Temperance Association was held at 14 Gordon Square on April 22 at 6 p.m. with the President, the Rev. A. W. Vallance, in the chair. After the adoption of the Committee's report and statement of accounts, the President spoke on the constructive approach to Temperance work in this the Association's Diamond Jubilee Year. "We have," he said, "to work in our Churches and Sunday Schools and to see that they accept responsibility for Temperance teaching. This is more than ever necessary because of the misleading campaign of the brewing interests when they publicize their drinks as aids to health. The scientific facts are against them, and we must appeal to common sense and advocate simplicity along with health."

TEACHERS AT GREAT HUCKLOW

Although the number of teachers at the Easter School was smaller than in previous years there was no lack of interest and enthusiasm. The sectional discussions were led by Mrs. F. M. Ellis (Primary), Rev. A. J. Long (Junior), and the Rev. A. W. Vallance (Senior).

The subject, "The Bible in the Modern Sunday School," was introduced on Thursday evening by the Rev. J. H. Smith who spoke on the modern approach to the Bible. The theme was continued by the Rev. A. J. Long in his talk on "People of the Old Testament." Its value in Sunday School teaching was primarily that of a "gallery of personalities," and the situations in which those personalities found themselves could still make the Bible, to quote G.B.S., "more alive than the morning's paper." In dealing with "People of the New Testament," the Rev. J. H. Smith emphasized their humanity—what they were in themselves—as being more important than their ideas which were conditioned by the climate of religious opinion of the 1st century. The Rev. A. W. Vallance, when speaking on "Jesus," said it was necessary when dealing with certain Gospel incidents to distinguish between truth and meaning, fact and fancy. In teaching we must make clear the distinction between God and Jesus, and also emphasize the breadth of his conceptions and his deep interest in everyday things and people.

On Sunday evening the session, "The Bible—Any Questions," was so interesting that it was agreed to continue it after supper. Questions relating to the Genesis stories, the value of close-reading the Bible, etc., were answered by the Panel, Mrs. F. M. Ellis, Mr. Franklyn Johnson, Mr. R. E. Goddard, and the Rev. J. H. Smith.

At the general session on Monday morning reference was made to practical methods of making the Bible "live"—helpful books and sources of lesson material were given, and the value of the S.S.A. Junior and Intermediate Handbooks underlined. Further, members of the School added their suggestions, and subjects for future Schools were discussed.

The weather was mixed—it was not, however, as varied as the table-talk and the subjects for argument—but it did not prevent a full enjoyment of the leisure time. There were the usual meetings of friends and opportunities of making new ones.

At lunch on Monday warm appreciation was shown of what had been done by the Rev. Graham Short, the Matron and staff of the Homes for the comfort and enjoyment of all who had attended the School.

LAY PREACHERS

The National Union of Lay Preachers held their Easter School at Manchester College, Oxford, from April 2 to 6. Twenty-three persons attended from all parts of the country. This number being again increased from the previous year. Commencing Thursday, a welcome was given by the president, Dr. F. T. Wood, of Sheffield, followed by words of greeting from the Rev. Principal S. Spencer. On the same evening a lecture by Mr. Harold Spicer on "The History and Development of the Organ," was given. This was illustrated with an epidioscope showing the various parts of the organ and many old organs. On Friday morning the Rev. L. A. Garrard spoke on "The New Testament Doctrine of the Christ," tracing from early times the various views taken down the ages on this controversial subject. The afternoon was spent on a very enjoyable tour round some of the world colleges, this being conducted by the Rev. L. A. Garrard. At the evening session the Rev. C. Gordon Bolam lectured on "The Puritan Tradition," giving a very simple explanation on this interesting subject and clearly leaving an impression of hope for the future in Unitarian development. Saturday morning the Rev. J. Kieley gave for his subject "The Practical Work of the Lay Preacher," in which many practical hints and aids were given, besides excellent advice when visiting the various churches to conduct services. In the afternoon Dr. Dorothy Tarrant, president of the General Assembly, spoke on "Our Use of the Old Testament." An explanation was given of the different versions of the Bible together with many other points bearing on this helpful guide for lay preachers. A discussion followed from which much useful help was received. After the lecture the members proceeded to the Cadena Cafe where they were invited to tea by the Midland Union. This gesture on the part of a district union being much appreciated. At the evening session Dr. F. T. Wood gave a lecture on "The Literary Use of Puns," this being an interesting and amusing lecture with examples being chosen from gems of English literature. Sunday morning all members attended the service in the College Chapel which was conducted by the Rev. Principal S. Spencer, who gave a most inspiring sermon suitable for the period of the year. On Monday morning the Rev. Principal S. Spencer spoke on "The Unity of Religions." The clear explanations he gave on matters of vital importance to lay preachers proved of deep and absorbing interest. The secretary, Mr. C. S. Butterworth, of Rochdale, was warmly thanked for carrying out all the arrangements.

MANCHESTER DISTRICT ASSOCIATION ANNUAL MEETING

The Annual Meeting of the Manchester District Association was held at The Memorial Hall, Albert Square, Manchester, on Wednesday, March 25. The Rev. Fred Cottier, newly retired from Brookfield Church, Gorton, but still playing a very active part in the affairs of the movement, conducted the devotional service, and a representative congregation listened with keen interest to his wise and encouraging address.

The President, Mr. S. L. Robinson, presided at the Annual Meeting when the Annual Business was transacted and officers elected. In his remarks, the President conveyed the greetings and best thanks of the meeting to Rev. J. W. Dyer, who had faithfully served the Association during the past two years as District Minister, and as one of the Association's secretaries, but who had found it necessary for domestic reasons to remove from the district. Rev. J. Storr was welcomed as Clerical Secretary in his place. Reviewing the year's work in the district, the President warned against complacency and urged that members should not let up in the tasks ahead, but should meet difficulties with patience and courage.

This year's conference on "The Next Step," was addressed by Dr. Stanley Kennett. Dr. Kennett spoke about the promising moves which had been made in the past. A Commission, appointed by the G.A., had presented a fine report in "A Free Religious Faith." The £100,000 award had been launched and the churches had responded well. Yet there had been no corresponding revival of life. We just build our own. We were faced

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 17, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
 AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
 ALTRINCHAM, Dunham Road Chapel, 11, Supply, 6.30, Rev. ARTHUR W. VALLANCE
 ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
 BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
 BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLAHLAN
 BESSLES GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. N. J. TEAP
 BILLENHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
 BIRMINGHAM, Unitarian Church, Besborough Road, 6.30, Mr. FITZPATRICK
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath
 6.30, Rev. RONALD MCGRAW
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
 BLACKPOOL, South Shore, Lytham Road, 10.45 and 6.30, Mr. E. LINDOP
 BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
 BOLTON, Halliwell Road Free Church, 10.45, Rev. J. W. MAW, 6.30, —
 BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
 BOSTON (Lincoln), Unitarian Church, Spain Lane, 6.30, Rev. CHARLES SIMPSON
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Mr. J. R. STURGES
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
 BRIDGWATER, Christ Church, Dimpley Street, 2.30, Sunday School, 6.30, Rev.
 W. H. CORDELL
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDELL JONES
 BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. WILLIAM SPOONER, 6.30
 Mr. JOHN ROWLAND
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BURTLES
 BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BURTLES, 6.30, Mr. R. L. NICHOLSON
 BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING
 BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Rev. J. W. MAW
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CARDEBY, The West Grove Unitarian Church, 11, Children's Service, 6.30, Rev. HELEN
 PHILLIPS
 CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT
 H. WILLIAMSON
 CATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. WILL HAYES
 CHICHESTER, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
 CROMWELL CHAPEL, Ashford, 10.45 and 6.30, Rev. KENNETH TWEED
 COXLEY, Suffolk, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev.
 P. C. WHITMAN
 CREWE, Free Christian Church, North Street, 6.30, Rev. E. D. EVANS
 CROWEKING, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
 CROYDON, Free Christian Church, Walsley Road, 11, Rev. J. P. CHALK (also
 6.30, First Sunday in the month)
 DEAN ROW, 10.45, —, SYDAL, 6.30, Mr. B. JACO
 DENTON, Wilson Street Chapel, 11 and 6.30, —
 DERRY, Friar Gate Unitarian Chapel, 11, —, 6.30, Rev. A. D. WILLIAMS
 DETTINGHAM, Old Meeting House, 10.45, Mr. JOHN ROWLAND
 DOWCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
 DOWRY, Adonis Street, Unitarian Church, 6.30, Rev. E. G. GREEN
 DUNELM, St. Peter's Gate, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
 DUNELM, Old Meeting House, Walsingham Street, 11 and 6.30, Rev. SCOTT L.
 JONES
 DUNFREM, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WATKINSON
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAYLOR
 EYTHAM, Gough's Chapel, South St., 6.30, Rev. C. H. EASTON
 GEE CHURCH, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
 GLASGOW, Unitarian Church, Finsbury St., 10.45 and 6.30, —
 GUILDFORD, Ward Street Church, 11.15, Rev. R. NICKL CHURCH
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STONE
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISON HILTON
 HENCKLEY, Great Meeting, Balcon Lane, 11 and 6, Rev. I. E. WILLIAMS, Sunday
 School Anniversary
 HINCHAM, Working Road, 6.30, Rev. J. MARTIN HALL
 HUNTERFIELD, Fitzwilliam Street, 10.30, Rev. RAULPH PHILLIPS
 HULL, Park Street Church (Unitarian), 6.30, Rev. RAULPH PHILLIPS
 ILS OF WARR, Newcastle, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
 KINGS, Market Place Chapel, 11 and 6.30, Rev. C. A. PIERCE
 KINGS, Church Street Chapel, 11 and 6.30, Rev. STANLEY MURPHY
 KINGS, New Meeting House, 11 and 6.30, Rev. H. WHITMAN
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
 LEAM, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELLS
 LEAMINGTON, New Church Road, 11, Junior Church, 6.30, Mr. C. V. WATKIN
 LEAMINGTON, The Great Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MARSH
 LEICESTER, Victoria Hill, Gournay Walk, 11, Mrs. E. SARGENT
 LEWIS, Wigan Chapel, 11, Supply
 LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENNEDY
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. THOMAS
 LIVERPOOL, South Free Church, 6.30, —
 LIVERPOOL, Domestic Mission Hill Street, 6.30, Rev. J. KIM MORGAN
 LIVERPOOL, Garsington Road, 11, Rev. DONALD P. SHERATT
 LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GILLARD
 LIVERPOOL, Hope Street, 11 and 6.30, Rev. Dr. GLAN MORGAN
 LIVERPOOL, Ulster Road, 11 and 6.30, Rev. E. SHERWELL PIERCE
 LIVERPOOL, Bell Street, Edgecumbe Road, 6, Rev. WALTER M. LONG
 LIVERPOOL, Blackburn Road and Salford Street Chapel, 6.30, Rev. D. P. MAW
 LIVERPOOL, Bolton, 11.15, Rev. E. G. LEE
 LIVERPOOL, Free Church, Police Gardens Terrace, Nearing Hill Gate, 11 and 6.30
 Rev. J. C. BAZZANTINE
 LIVERPOOL, Prince George, Upper Lane, 6.30, Mr. J. J. GORDON
 LIVERPOOL, Golden Gate, Mow Lane, 11 and 6.30, Rev. JOHN CHRY
 LIVERPOOL, Mackay, New Grafton Free Church, Cheshire Place, 6.30, Rev. D. P. CHURCH
 LIVERPOOL, Springhead, Brough Hill, 11, Rev. D. P. MAW
 LIVERPOOL, Walsley Hill Unitarian Church, 11, —
 LIVERPOOL, West High Road, 6.30, Rev. R. W. SARGENT
 LIVERPOOL, Victoria Unitarian Church, Upper Street, Princes Hall, 2, Rev. V. FOX
 LIVERPOOL, Victoria Unitarian Church, Queen Road, 11, Rev. I. KATLY
 Rev. J. P. CHRYST
 LIVERPOOL, Levensham Unitarian Church, High Street, 11, Rev. D. P. CHURCH
 LIVERPOOL, Levensham, Lee Ship Road, Kew Green, 6.30, Rev. G. E. HALL
 LIVERPOOL, Levensham, Levensham Road, 6.30, Rev. J. W. PIERCE
 LIVERPOOL, Levensham, Levensham Road, 11, Rev. G. E. HALL
 LIVERPOOL, Levensham, Levensham Road, 11.30, Children's Church
 6.30, Rev. F. MORGAN

LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 1st Sunday in month)
 Rev. A. PEACOCK
 LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
 LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREVE
 LUTHERAN, St. Anne's (Ansdell), Unitarian Church, Channing Road, 11 and 6.30
 Rev. HERBERT CRABTREE
 MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
 MANCHESTER, Fallowfield, Dob Lane Chapel, 6.30, —
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
 MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
 MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HALL
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
 MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
 MANCHESTER, Wythenshawe, Unitarian Church, Browley Road, Benchill, 6.30, Supply
 MANFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRAT
 MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
 MELBOROUGH, Free Christian Church, 6.30, —
 MIDDLETON, Old Road Chapel, 6, —
 MORCANE (see Lancaster)
 MORTONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOOME
 MOSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDWIN SHAW
 NANTWICH, Old Chapel, 6, Supply
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30
 Rev. J. H. CORAM DAVIES
 NEWCHURCH (Lewesdale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
 NORTHAMPTON, Kettering Road Church, 11, Mrs. N. PATTENHALL
 NORWICH, Octagon Chapel, Colgate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Women's
 League Service, Miss MARGARET STEVENSON
 OLDURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30
 Rev. H. A. GORE
 OLDMAN, Lord Street Chapel, Sunday School Anniversary, 10.45, Rev. T. E. NUTTALL
 3 and 6.30, Rev. I. HODGSON
 OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
 PADBAM, Newneth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WARRING
 PARK LAKE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 6.30, Dr. D. TARRANT
 PLYMOUTH, Unitarian Centre, Houndcombe Road, 11, Rev. E. H. KERLEY
 6.30, Supply
 POLES, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. L. REDFERN
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
 PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALAN WILLIAMS
 RINGWOOD, Hamble, The Meeting House, 11, Rev. F. MUNFORD
 ROCHESTER, Blackwater Street, 10.30 and 6, Rev. W. BEER
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR
 SALE, Atkinson Road, 11, Rev. JOHN GILL
 SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
 SHEFFIELD (Attercliffe), 6.30, Report on G.A. Meetings
 SHEFFIELD, Fulwood Old Chapel, Sunday School Anniversary, 11, Mrs. SOKELL
 6.30, Rev. F. SOKELL
 SHEFFIELD, Unity Church, Crookmans Road, 11 and 6.30, Rev. E. D. DAVIES
 SHREWSBURY, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITNEY
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GAVIN EVANS
 SINGMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Dr. J. CYRIL FLOWER
 SOUTHERN-ON-SEA, Dursley Road, 11, Children's Church, 6.30, Mrs. WILLIAMS
 SOUTHWICK, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
 ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Rev. I. HODGSON, 6.30, —
 STOCKPORT-ON-THE, Wellington Street, 6.30, Supply
 STONINGHAM, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROBERT LEE
 SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday
 in the month)
 SWINDON, Swinson Hall Road, 10.45 and 6.30, Rev. ERIC WILD
 TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
 THAMES, Old Meeting House, Ashford Road, 6.30, Rev. G. KERNEY
 THAMES, Unitarian Church, 10.45 and 6, Rev. M. JONES
 TONGAT, Unity Church, Manxfield Road, 11 and 6.30, Rev. CHARLES EASTON
 THORNTON, Congregational Unitarian Church, 11 (1st Sunday in month) and 6, Rev.
 A. F. O. THOMAS
 WALLACE, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
 WARRINGTON, Caine Street, 10.30 and 6.30, Rev. E. W. DEAN
 WATFORD, Friends House, Dury Rd., (by permission), 7.30, (1st Sunday in the
 month)
 WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. THACKER
 WEST KIRBY, Brookfield Gardens, 11 and 6.30, —
 WHITBY, Fluvogate Chapel, 2.30, Rev. W. T. WILKINS (Junior Church)
 YORK, St. Salvator's Chapel, 6.30, Rev. T. BRYCE DAVIES
 THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian
 Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA
 ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CHAS. GREEN
 MELBOURNE, Unitarian Church, Cathedral Place, C.7; Unitarian Hall-Haw
 east, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m.,
 Rev. V. JAMES
 SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.)
 7.15, Rev. J. B. TAYLOR. Mosaic Telephone LX 5321
 Unitarian Fellowship of Australia, 1 Gt. Alley, Melbourne, C.1. Minister:
 Rev. W. BOWMAN. Meetings as above
 Unitarian Community Church, Avenue Road, Sturt (Vic.), S.S. weekly at
 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. BOWMAN

CANADA
 MINNEAPOLIS, Church of the Messiah, Shawabaw Street West, and Simpson Street
 11, Rev. ANNE CAMERON
 TORONTO, Fellowship of Australia, 175 St. Clair Avenue West, 11, Rev. W. P. JONES
 VANCOUVER, B. C., Unitarian Church of Vancouver, 1530 South Avenue West, 11
 Rev. JOHN A. CHASE

NEW ZEALAND
 AUCKLAND, Unitarian Church, Princes Road, 11 and 7, Rev. E. H. MORRIS
 WELLINGTON, Unitarian Free Ch., Trafalgar Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA
 CAPE TOWN, East Street, 11, Sunday School, 7, Service, Rev. MARGARET C. ZATMAN

THE LINDSEY PRESS

THE GOSPELS TODAY

by L. A. Garrard, B.D., M.A.(Oxon)

No. 17 in Religion in a Changing World series

1/6, by post 1/8

THE SOCIAL FUNCTION OF THE UNIVERSITY

by Sir Hector Hetherington,

K.B.E., LL.D., D.Litt.

Essex Hall Lecture 1953

2/-, by post 2/2

THE LINDSEY PRESS

14 GORDON SQUARE, LONDON, W.C.1

Birth

REDFERN.—On May 1 at Bournemouth, to Menai and Philip L. Redfern, a son, Paul William Lawrence.

Death

ALLEN.—On May 9, 1953, at Highfield, Crow Hill, Ringwood, Caroline Mary, the dear wife of George James Allen, L.S.O., M.B.E.

with the challenge to follow up and do something worthy of these efforts. Dr. Kennett believed that our message was still too negative. This reflected itself in a number of ways in our denominational life. There was no zeal for the church. He regretted that many sermons were of little value to the pews. The majority of addresses lacked "that something." He believed that as members of the Christian Church we should have something to say on Social Issues.

Dr. Kennett spoke about maintaining the ministry. Against the rising cost of living, minister's salaries were inadequate. Such was the numerical shortage of men coming forward for training that within twenty years, unless something happened, the number of ministers would be fantastically small. The grouping of churches under one minister was generally not accepted with cheerfulness by laymen. Financial problems lay at the root of a lack of action in various fields. Contributions per year by the individual church member were pitifully small. These problems, concluded Dr. Kennett, were worth facing up to, for our Gospel had so much in it which was of value to others in this present age.

In the discussion which followed, speakers expressed themselves in favour of the grouping of churches under one minister as logically the next move to be taken, but there were difficulties. A more adventurous spirit was called for. In defence of ministers a recent contribution to *The Inquirer* was cited in which a Unitarian minister listed the many and varied calls made on his time. Under the strain of such a routine how was a minister to prepare sermons? Dr. Kennett replied briefly to the points raised. At the close of the meeting members expressed deep sympathy with the widow of the Rev. E. E. Wrigley, the news of whose death came as a great shock to all present.

Psalm: The Rev. Ernest Penn took the chair at a meeting at the Salvation Citadel, Poole, when the Lewisham Salvation Army Band gave a concert. Recently there have been pulpit exchanges between Mr. Penn and the Congregational Minister.

West Kirby: Mr. T. L. Thomas presided over an excellent gathering of members and friends of the West Kirby Free Church on Friday evening, April 17, to say farewell to the Rev. A. D. Williams and Mrs. Williams.

Mr. Thomas said their minister and his wife had shown courage in facing difficulties that could be overcome, and serenity

Holiday Accommodation

The pleasant private hotel on South Coast used by Unitarians, Quakers and others has vacancies between May 16 and June 22. Twin or double-bedded rooms at 54/64 gns. including "extras" such as early tea, gratuities. Convalescents welcome. Early holidays need a mild climate. St. Leonards is medically commended and "the finest" (town claim; informative brochure free). Two Lounges. Meat or Vegetarian diet. Also some vacancies for most summer weeks. NORMANHURST, Sea Front, St. Leonards, Sussex. Near orchestra; curative baths. Beautiful unspoiled Downs and country nearby.

Holidays Abroad

Continental Coach Tours by luxury armchair coaches fitted with buffet and toilet. Visiting Paris, Switzerland, Austria, Italy, Germany and Belgium; 12 days, 50 gns. First Class throughout. Brochure from Anglo-Continental Tours, Torquay.

Two jolly Unitarian parties journey to Switzerland July 14 to 24, August 11 to 21. Join us and enjoy a holiday with a difference. Inquire Parkinson, 32 Windsor Road, Doncaster.

Miscellaneous

Aged and invalid gentlefolk needing kindly care and individual attention. All amenities. Long/short periods. Pleasantly furnished rooms and T.V. Unitarian proprietor. Terms from 64 gns weekly. Full staff. Mrs. ADRIAN, "Adrian Rest Home," Beswicks Road, Winnington, Northwich.

in troubles that proved insuperable, and through all they had displayed the utmost sincerity.

The Rev. Duncan P. Stewart, President of the Liverpool District Missionary Association referred to Mr. Williams's friendly co-operative attitude towards the L.D.M.A. Their minister's suggestion of a "capitation grant" had been instrumental in raising the Association's income.

The Rev. L. R. Ellis, of the Hoylake Congregational Church, said they still appreciated the Unitarian stand for Liberal thought. He had greatly appreciated Mr. Williams's society in their Ministers' Fraternal.

Rev. Edgar W. Hill (Wallasey and Birkenhead), as Mr. Williams's nearest neighbour, the Rev. Brian Golland (Hamilton Road, Liverpool), and the Rev. J. Keir Murren (Domestic Mission, Mill Street, Liverpool), all bore testimony to the regard in which Mr. and Mrs. Williams had been held in the district.

Mr. Williams, in a reply not untouched with emotion, said that when he came to West Kirby, a very raw and untried minister straight from college, the thought uppermost in his mind was could he really do the job he had taken up, and it was not long before he found that three years in college did not completely fit him for the work of the ministry. He had made mistakes, and left much undone, but his congregation had never failed in help and encouragement, and for that Mrs. Williams and he were indeed heartily grateful.

From the hands of Mrs. Gillibrand, representing members of the Church, Mrs. Williams received a handsome set of hair-dressing requisites, and on behalf of the whole congregation Mr. Williams was presented with a wallet, containing a substantial sum of money.

Elizabeth Johnstone

Miss Elizabeth Johnstone, who died at her home, Greenmount, Bury, on April 21 at the age of 83, was well known in the town of Bury for her services to the cause of education and child welfare and to the women of our Churches for her work on behalf of the Women's Leagues. Her main interests in life were the Unitarian cause, Education and Child Welfare. She had a life-long association with Bank Street Chapel, Bury, where she was a regular attender and most active in its affairs. She was one of the pioneers in the formation of the British League of Unitarian and other Liberal Christian women, served for many years as Secretary of Bank Street, Bury, branch, and played a notable part in founding League branches in Lancashire and the North. She served at one time on the National Committee and was the first president of the Manchester District Association of Women's League Branches. An ardent Unitarian, she followed with the closest interest the affairs of the Women's League Movement both near and far afield in her retirement; kept in touch with the branches she had helped to establish, urging them to be true to the ideals of its founders.

She served for many years as a co-opted member on the Ramsbottom and Bury Local Education Committee and was the founder of the Child Welfare Clinic in Bury, serving as its Secretary for 31 years until it was merged as a part of the Health Service.

J.W.M.